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confounded with the genesis of sociology itself." "The subject-matter of sociology is the scope of sociological inquiry." "The student must be a thinker in order to become a sociologist." These are facts that cannot be gainsaid. Might not at least some of them have safely been taken for granted?

The chief objection to Dr. Stuckenberg's book is that it offers either too much or too little. The purpose is "to lay the basis for sociological study, to designate the problems involved, and to aid the beginner in the solution of these problems." Three classes of inquirers were contemplated in the preparation of the volume—"professional men and other persons of culture who have had no instruction in sociology," "students who have no sociology in their collegiate course," and "teachers of social science." These three classes easily merge into two, as the first and second have practically the same needs. Of the two general classes of readers thus formed, the first will with difficulty master the discussion, while the second will inevitably wish it had gone farther. It may be questioned whether a book can be made on a subject as new as the subjects involved in sociological inquiry that will be of great value at once to the general reader, presumed to be a beginner, and the teacher, presumed to be already an advanced student, if not a specialist. When a new edition is called for—and there is every reason to expect that a new edition will be called for—it is to be hoped that the author will aim at one set of needs instead of two, and will bring the less admirable part of his work up to the level of his best. At present that work seems to have produced a splendid book which needs to be rewritten. B. L. WHITMAN.

WASHINGTON, D. C.

A Primer of Psychology. By Edward Bradford Titchener. (New York: The Macmillan Co., 1898; pp. ix + 314; \$1.) One test of the progress of a science is the ability to state its principles and results in a form accessible to elementary students; and the writing of an elementary psychology is, as Professor Titchener remarks, no easy matter in the present state of our knowledge. Generally speaking, this task has been well performed in the "first book in psychology." Those of opposite views will doubtless object to the extent to which the atomic view of mind underlies the work, and the rigor and consistency with which it is carried out; and we may even doubt whether it possesses the pedagogic value granted by Professor James.

The method of the present work also accords with the more common view that elementary instruction should be relatively dogmatic and free from the discussion of controverted questions as tending to confusion. But confusion and difficulty are the natural stimulus to thought, and it may be well questioned whether even the elementary student is not helped by the discussion of controverted points, provided the issue be well defined. On the other hand, there is a certain completeness about the "Primer" which distinguishes it from any of its predecessors. The questions and exercises at the end of the chapters will be an invaluable aid to the teacher who has been unable to keep track of the rather scattered literature of the subject. The work abounds with pertinent concrete illustration, and offers in general a wealth of material.—
WARNER FITE.

Outlines of a Philosophy of Religion Based on Psychology and History. By Auguste Sabatier.¹ (New York: James Pott & Co., 1897; pp. ix + 348.) This book professes to be a translation of the work of Sabatier reviewed in this JOURNAL of October, 1897. The translator's name is not given. The only indications that the translation is not complete are the presence of asterisks at certain places in the text, and the statement in a footnote (p. 122) that "two nonessential sections have been omitted, one on the sacred history, the other on the nation."

The fact is that, in addition to the "two nonessential sections" specially referred to, no less than eight of the fifty-four sections in the table of contents of the original have been entirely suppressed, the numbers of the remaining sections being altered to cover the fact of the omission. The suppressed sections cover some sixty pages of the 415 of the original, and treat of such subjects as the notion of miracle in the Middle Ages, prophecy, the patriarchal history, the national history of Israel, the origin and history of the word "dogma," the notion of dogma in Catholicism and in Protestantism, the evolution of Christian dogma in history, and the double issue of the present crisis of dogma.

In addition to these there is a large number of smaller omissions, varying in length from a single sentence to several pages. Some of these are indicated by asterisks; others are not (*e. g.*, p. 4, l. 5; *cf.* p. 6 of orig.; p. 103, l. 9; *cf.* p. 121 of orig.). I have noted more than sixty omissions, of which twenty cover a greater length than a page. The latter alone cover more than sixty pages of the original, and with

¹ The work entitled in English *Vitality of Dogma* (London: Black, 1898) is substantially a reproduction of one chapter of this book.—EDITORS.